بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR

THE TREACHERY OF BANU NADIR

14.04.2012 (Evening Dars)

- the Muslims went to war at the of Uhud
- they started as 1,000 but Abdullah Ibn Ubay the leader of the hypocrites
- started a mutiny, 300 turned back
- the Muslims were winning but some Sahabahs disobeyed the rasul (ﷺ)
- hence they were defeated and Hamza was killed (the leader of Shuhadaa)

- then Abu Sufyan gave the rasul (ﷺ) a challenge as he was going
- and the rasul accepted the challenge
- the Sahabahs were surprised at the outcome of the battle and asked the rasul
- so Allah (سبحانه وتعالىٰ) revealed 4:79

Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad (ﷺ)) as a Messenger to mankind, and Allah is Sufficient as a Witness. (An-Nisa 4:79)

- the Muslims should always remember this
- that whatever happens is as a result of our deeds

- so when the Sahabahs suffered at the battle of Uhud
- they wondered since Allah is their Lord and Muhammad the rasul and Islam their deen
- they were on Haqq so they wondered how come they lost?
- they dashed down from the hill because they were excited at the booty
- they were eager to take their share of the booty
- but their love for the Dunya made them forget the command given to them by the rasul (ﷺ)
- in some hadith, it is said "even if you see us eaten by vultures, do not come to help us"

Whether we win the battle or lose it, stand steadily in your position and mind that we are not attacked from your side." [Ibn Hisham 2/65, 66] He added: "Defend our backs! If you see us slain. Do not come to assist us; and if you see gaining grounds, do not share us." [Fath Al-Bari 7/350]

In a version by Al-Bukhâri the Prophet [ﷺ] said: "If you see us snatched into

pieces by birds, do not leave this position of yours till I send for you. And if you see that we have defeated the enemy and trodden on them do not desert your position till I send for you." [Sahih Al-Bukhari, the Book of Jihad 1/426]

- it is possible to forget the commandment, jihad is very exciting
- do not think the mujahid is sad
- they are happy for every kaafir they kill takes their place in the hellfire
- whether you are a male or female he or she will take your place in hellfire

It has been narrated on the authority of Abu Huraira that the Messenger Allah ((ﷺ)) said: A disbeliever and a believer who killed him will never be gathered together in Hell. [Sahih Muslim, Book 20, Hadith #4661]

- why do you think in Madina the Sahabahs would come to the rasul
- and would tip toe, to look taller so that the rasul will let them go the frontline
- two Sahabahs had to wrestle to convince the rasul that they should go the battlefield
- because the rasul chose one for being good at shooting arrows
- so the other proved that he could beat the former in wrestling
- the Sahabah also used to approach the rasul (ﷺ) and ask whether they can join him
- and when he says that he could not provide mounts for them
- they would turn back with tears flowing from their eyes
- as stated in 9:92

Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). (At-Tawbah 9:92)

- this is sincerity, not like those who put dodgy conditions on jihad
- because they have wahn in their hearts
- these are the kind of people we have in our midst today
- low lives scums of the earth who call themselves Muslims

SHAIKH ABDUL MUHSIN AL-ABBAAD: "MUJAHIDEEN UPON THE WAY OF SHAYTAN":
http://www.youtube.com/watch?v=sBXt-cQcyuo

- this is why the Muslims are suffering!
- if the Sahabahs were amongst us today, they might make Takfir on the wicked scholars first

Abu Dhar said, "I was with the Prophet (ﷺ) one day and I heard him saying:

"There is something I fear for my Ummah than the Dajjal." It was then that I became afraid, so I said: "Oh Rasool Allah! Which thing is that?" He (SAW) said; "Misguided and astray scholars." Recorded in Musnad Imam Ahmad (no.21, 334 and no.21, 335).

THE MISSION OF ABU SALAMA

- this was the first mission after the battle of Uhud
- the rasul used to send scouts who will gather intelligence for him
- he gather 150 men (Muhajirun and Ansar)

The first people to take up arms against the Muslims in the aftermath of Uhud reverse were Banu Asad bin Khuzaimah. "The Intelligence Corps" of Madinah reported that Talhah and Salamah, sons of Khuwailid have mustered some volunteers to fight the Messenger of Allâh [pbuh]. The Prophet [pbuh] immediately dispatched a 150-man-platoon of Helpers and Emigrants headed by Abu Salamah. The Muslim leader took Bani Asad bin Khuzaimah by surprise in their own homeland, neutralized their attempts, dispersed them and captured their cattle. On his return, Abu Salamah had an inflammation of a previous wound he sustained in Uhud, and caused him to die soon after. This expedition took place on Muharram 1st, 4 A.H. [Za'd Al-Ma'ad 2/108]

- Abu Salama was the first Sahabah to make hijrah to Madina
- but the kuffaar of Makkah detained his wife and son in Makkah
- but they separated the son from the mother, she cried for one year, but was later allowed to go
- Umm Salama was later married to the rasul after the death of Abu Salama

<u>THE EXPEDITION OF ABDULLAH IBN UNAIS</u>

- this happened 4 years after the hijra

On the fifth day of the same month Muharram, 4 A.H., it was reported that Khalid bin Sufyan Al-Hudhali was gathering some mob to raid the Muslim positions. 'Abdullah bin Unais, at the behest of the Prophet [pbuh] set out to destroy the enemies. The Muslim military leader stayed away for eighteen days during which he successfully fulfilled his task, killed the head of the rebels and brought his head back to Madinah on Saturday, seven days before the end of Muharram. The Prophet [pbuh], as a reward, gave him a stick saying "This will function as a sign of recognition for you and me on the Day of Resurrection." On his death bed, 'Abdullah requested that the log be with him in his shroud. [Za'd Al-Ma'ad 2/109; Ibn Hisham 2/619, 620]

- he was given the task of killing the head of the rebel, Khalid Ibn Sufyan

- his head was brought back to the rasul for evidence of mission accomplish
- 7 days before the end of the month the rasul (ﷺ) gave him a stick
- and said the stick will serve as witness for him and he requested the stick to be buried with him

THE TRAGEDY OF AR-RAJI

- the kuffaar lost men in Badr and in Uhud
- they pulled a stunt on the rasul (ﷺ)

In Safar of the fourth year A.H., a delegation from the tribes of ‘Udal and Qarah came to Madinah and asked the Prophet [(ﷺ)] to send a group of Companions to instruct them in religion, claiming the existence of some Muslims among them. He sent six of his Companions, in another version, ten headed by Murthid bin Abi Murthid Al-Ghanawi, or, according to Al-Bukhari, ‘Asim bin Thabit, the grandfather of ‘Asim bin ‘Umar bin Al-Khattab. When they reached, a spot called Ar-Raji‘ between Rabigh and Jeddah, a hundred archers of Banu Lihyan clan surrounded the place and attacked them. The delegation of Muslims took shelter on some high ground, Fudfud, and the Bedouins offered them a pledge that they would not be killed. ‘Asim refused to come down, instead he fought them until he and six of his companions were killed. Three men were left, Khubaib, Zaid bin Ad-Dathna and another one. Once again, the Bedouins offered them a guarantee of safety and they accepted. When they descended, the Bedouins treacherously bound them. The third man rebuked them for their insincerity and resisted them so they killed him. The other two men who had killed some notables of Quraish at Badr were taken and sold in Makkah. The first was Khubaib who was detained for some time and then it was unanimously decided to crucify him. He was taken from the Holy Sanctuary to At-Tan‘im for crucifixion. He requested a respite to offer a two-Rak‘a prayer. After the final greeting, he turned to his executioners, and said: "Had I not been afraid that you would think that I was afraid of death, I would have prayed for a long time." It was then that Khubaib first set the tradition of praying two Rak‘a before being executed. He then said: "O Lord! Count them one by one, exterminate them to the last one." He then recited some verses of poetry which speak eloquently of the atrocities borne by him, and testify to his Faith in Allâh at this hour of suffering: The confederates have gathered their tribes around me, And summoned all of them who could come. They have gathered their women and children, I am bound fastly to a lofty trunk. To Allâh alone I complain of my helplessness and sufferings, And of the death, the confederates have prepared for me. Lord of the Throne! Give me endurance against their design, They have cut my flesh bit by bit, and I have been deprived of sustenance. They let me choose infidelity but death is preferable, Tears roll out of my eyes, though not of fear. By Allâh! I fear not if I die a Muslim, On what side I fall for the sake of Allâh. I will not show subservience

to the enemy, If Lord so desires, He will bless my torn limbs and broken joints. Abu Sufyan then addressed him saying: "I adjure you by Allâh, don't you wish that Muhammad [(ﷺ)] were here in your place so that we might cut off his head, and that you were with your family?" Khubaib answered, "By Allâh, I do not wish that Muhammad [pbuh] now were in the place I occupy or that a thorn could hurt him, and that I were sitting with my family." Quraish ordered 'Uqbah bin Al-Harith, whose father had been killed by Khubaib himself, to crucify him. They also appointed someone to guard his corpse. 'Amr bin Omaiyah Ad-Damari played a cunning trick and carried the corpse stealthily at night to bury it somewhere. It was later reported that shortly before his crucifixion, he was seen eating a bunch of grapes although there was not even one date available in Makkah at that time. [In fact, it was nothing but sustenance bestowed upon him by Allâh.] Safwan bin Omaiyah purchased the second man, Zaid bin Ad-Dathna, and killed him as an act of vengeance for his father's murder. Quraish, whom 'Asim had killed one of their notables, sent someone to fetch a portion of his body, but to their disappointment, his corpse was inaccessible because a large swarm of hornets had been shielding him against any malicious tampering. 'Asim had already given his Lord a pledge to remain immune against any polytheist tampering with respect to his body, and also stay detached from any contact with the enemies of Allâh. 'Umar bin Al-Khattab, when hearing this piece of news exclaimed, "Allâh verily protects His believing slave after death just as He does during his lifespan." [Ibn Hisham 2/169-179; Za'd Al-Ma'ad 2/109; Sahih Al-Bukhari 2/568,569,585]

- a tribe came asked the rasul to send some men to teach them the Deen
- but they killed the Sahabahs
- the Bedouins promised not to kill them but broke their promise
- they took the remaining two Sahabahs to Makkah and sold them, so that they would be killed
- these Sahabahs fought in the battle of Badr and Uhud and killed many kuffaar
- one of them was Khubaib who they decided to crucified
- he asked permission to pray two rakahs before he was killed
- and hence Muslims uphold this practice of praying two rakahs before being killed by the kuffaar
- he made a dua against all of them, even their women and children were present at the scene
- he was tortured before he was killed, they gave the option to apostate or be killed
- but he chose to die, they like it when you beg them for mercy

- the kuffaar were offended when Tariq was sentenced
- and he did not plead nor apologized to them

Tarek Mehanna's Sentencing Statement:

http://www.kalamullah.com/sentencing-statement.html

- they always want you to beg them
- when you do not beg these filthy kuffaar they are offended
- when Khubaib was done praying he said that he made the Salah short
- because he did not want them to think that he fear death
- the Sahabah believed in the promise of Allah
- Abu Sufyan asked him whether he preferred that the rasul was in his place
- but Khubaib said: Wallahi I would not want to be safe, when the rasul is pricked by a thorn

- the rasul does not have complete knowledge of the future
- do you think the rasul will let the Sahabahs go, if he knew that they will be killed?
- Only Allah has this knowledge
- as stated in 7:188

Say (O Muhammad (ﷺ)): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a Warner, and a bringer of glad tidings unto people who believe." (Al-A'raf 7:188)

- this ayah is clear evidence that he (ﷺ) has no knowledge of the unseen
- this Sahabahs was killed by those who lost their family in the battle
- sometimes you will be in your home, when someone ask you to come out
- but that will be the last time your family will see you, you should not be naive
- because the kuffaar are so evil, many Muslim girls fall prey of this
- learn from the Sealed Nectar because even the rasul was tricked by the kuffaar
- these are not bedtime stories, but to learn the lessons in them

And thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimûn (criminals, polytheists, sinners), may become manifest. (Al-An'am 6:55)

- this ayah tells you that you need to learn current events
- Abu Sufyan had the audacity to asked whether he would prefer the rasul to be in his place
- orientalists say "they never seen a people who love their leader like the Muslims"

THE TRAGEDY OF MA'UNA WELL

- they also came and asked the rasul (ﷺ) to give them some scholars to teach them Islam
- the rasul was tricked because he was eager to see Islam spread

Abu Bara' — 'Amir bin Malik — nicknamed 'Spear Player' came to the Messenger of Allâh [(ﷺ)] in Madinah. The Messenger of Allâh [(ﷺ)] called him to embrace Islam but he neither agreed nor refused. He said: "O Messenger of Allâh, if you dispatch some of your Companions to the people of Najd to call them to Islam, I expect them to accept." "I am afraid the people of Najd will kill them." Said the Messenger. But he replied, "I will protect them." Ibn Ishaq confirms that forty men were sent to them; but As-Sahih states that they were seventy Al-Mundhir bin 'Amr, one of Bani Sa'ida, nicknamed 'Freed to die' — commanded that group, who were the best and most learned in the Qur'ân and jurisprudence. On their way to Najd they used to gather firewood to buy food for the people of 'Ahl As-Suffah' as charity by day and study, meditate on the meanings of the Qur'ân by night. They kept on doing that till they arrived at Ma'una Well which was a well in between Bani 'Amir, Harrah and Bani Saleem. They stayed there and sent the Message of the Prophet [(ﷺ)] with Haram bin Milhan, the brother of Umm Sulaim to the enemy of Allâh 'Amir bin At-Tufail. 'Amir did not heed the Message but rather ordered a man to spear Haram in the back. When the spear penetrated Haram's body, he saw the blood and said: "Allâhu Akbar! (i.e. Allâh is the Greatest) By Lord of Al-Ka'bah I have won!" Then the enemy of Allâh, promptly, called out Bani 'Amir to fight the rest. Bani 'Amir refused because they were under the protection of Abu Bara'. Therefore he turned to Bani Saleem for help. The people of 'Usaiyah, Ri'al and Dhakwan, who were folks of Bani Saleem, responded to his call. The Companions of the Prophet [pbuh], who were encompassed by idolaters, kept on fighting till they were all killed. The only survivor was Ka'b bin Zaid bin An-Najjar who was carried wounded from among the dead. It was in Al-Khandaq (the trench) Battle that he was killed. 'Amr bin Omaiyah Ad-Damari and Al-Mundhir bin 'Uqbah bin 'Amir, who were entrusted with the Muslims' animals far from them, saw the birds circling in the air over the battleground. Al-Mundhir rushed to share in the fight till he was killed. But 'Amr bin Omaiyah was captured. 'Amir set him free when he knew that he was of Mudar tribe but that was after he had cut his hair. He did that to fulfill a pledge of his mother is to set a slave free. Returning to the Prophet [(ﷺ)] 'Amr bin Omaiyah conveyed the news of the painful disaster, which resulted in the murder of seventy of the best believers, and recalled the tragedy of Uhud but with the difference that those of Uhud were killed in a clear war but those of Ma'una were killed in a disgraceful treachery. On his way back to Qarqara, 'Amr bin Omaiyah rested in the shade of a tree, and there two men of Bani Kilab joined him. When they slept, 'Amr killed them both, thinking that by doing that he would avenge some of his killed companions. Then he found out that they had been given a pledge of protection by the Prophet [(ﷺ)]. He told the Messenger of Allâh [(ﷺ)] what he

had done. The Messenger of Allâh [(ﷺ)] said to ‘Amr: "You have killed two people; their blood-money shall be a debt I have to discharge." He then engaged himself collecting their blood-money from the Muslims and their allies, the Jews [Ibn Hisham 2/183-188; Za'd Al-Ma'ad 2/109-110; Sahih Al-Bukhari 2/584-586]

THE INVASION OF BANU NADEER

We have already spoken about the disgraceful behavior of the Jews and how they were always thirsting to shed the blood of the Muslims and undermine the cause of Islam despite all the covenants and pledges they had given to the Prophet [(ﷺ)]. Their behavior fluctuated between resignation and slackness after the Banu Qainuqa‘ event and the murder of Ka‘b bin Al-Ashraf, and rebellion coupled with treacherous clandestine contacts with Quraish and the hypocrites in order to establish an alliance against the Muslims after the battle of Uhud ['Aunul Ma'bood 3/116-117].

- the Banu Qainuqaa incident and the murder of Ka'ab if Ibn Ashraf was a shock to the Jews
- Banu Nadeer was plotting to kill the rasul (ﷺ)
- but Salam bin Maskham cautioned them that it would not work
- because they knew that the rasul was a true a rasul (ﷺ)
- because Allah will let him know about the plot, but they went ahead with their plot

Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceals the truth while they know it - [i.e. the qualities of Muhammad which are written in the Taurat (Torah) and the Injeel (Gospel)]. (Al-Baqarah 2:146)

- they gave him a seat and tried to throw down a rock
- but angel Jibril (AS) came to let him know
- he then left with his companions and then told them what was revealed to him

Once the Prophet [(ﷺ)] with some of his Companions set out to see Banu Nadeer and seek their help in raising the blood-money he had to pay to Bani Kalb for the two men that ‘Amr bin Omaiyah Ad-Damari had killed by mistake. All of that was in accordance with the clauses of the treaty that both parties had already signed. On hearing his story they said they would share in paying the blood-money and asked him and his Companions Abu Bakr, ‘Umar, ‘Ali and others to sit under a wall of their houses and wait. The Jews held a short private meeting and conspired to kill the Prophet [(ﷺ)]. The most wicked

among them, ‘Amr bin Jahsh, volunteered to climb up the wall and drop a large millstone on his head. One of them, Salam bin Mashkam, cautioned them against perpetrating such a crime, predicting that Allâh would divulge their plot to him, and added that such an act would constitute a manifest violation of the pact concluded with the Muslims.

In fact, Gabriel did come down to reveal to the Prophet [(ﷺ)] their wicked criminal intention, so he, with his Companions, hurried off back to Madinah. On their way, he told his Companions of the Divine Revelation.

Soon after, the Prophet [(ﷺ)] delegated Muhammad bin Maslamah to communicate an ultimatum to Bani Nadeer to the effect that they should evacuate Madinah within ten days, otherwise, their heads would be cut off. The chief of the hypocrites, ‘Abdullah bin Ubai, urged the Jews not to pay heed to the Prophet [(ﷺ)]’s words and to stay in their habitations, offering to run to their support with two thousands of his followers, and assuring them of help to come from Quraizah tribe and former allies Banu Ghatfan.

- Banu Nadeer wanted to take revenge for Banu Qainuqaa and Ka'ab ibn Ashraf
- the rasul (ﷺ) assigned Muhammad Ibn Maslamaa to tell them to leave

Have you (O Muhammad (ﷺ)) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allah is Witness, that they verily, are liars. (Al-Hashr 59:11)

- but Abdullah ibn Ubayy asked them not to and promised to go out with them
- and also that he had about 2,000 men to help them
- this gave them confidence and hence they decided to stay back
- Allah spoke about this incidence in 29:11

Verily, Allah knows those who believe, and verily, He knows the hypocrites [i.e. Allah will test the people with good and hard days to discriminate the good from the wicked (although Allah knows all that before putting them to test)]. (Al-'Ankabut 29:11)

- they underestimated the might of the Muslim army because of their defeat in Uhud
- the kuffaar are always miscalculating
- just as the Ethiopians did and went into Somalia
- and Russians went in Afghanistan as well as NATO
- they are intelligent fools!

- this prompted the Muslims to take up Banu Nadeer militarily
- even though they have weapons and well guarded in their fortresses, they laid siege at the forts
- the banner was held by Ali (RA)
- they laid siege for 6 to 15 days
- they hid behind their palm trees and shot at Muslims

What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqûn (rebellious, disobedient to Allah). (Al-Hashr 59:5)

- so the rasul had to order the Muslims to cut down the palm trees
- and Allah approved of this in 59:5

- Banu Quraidah remained neutral and supported non
- the Jews were disappointed when Abdullah Ibn Ubbay
- failed to bring the 2000 men he promised, he deceived them
- just as the Shaitan deceives humans
- and then washes his hands saying he has nothing to do with them

(Their allies deceived them) like Shaitan (Satan), when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitan (Satan) says: "I am free of you, I fear Allah, the Lord of the 'Alamin (mankind, jinn's and all that exists)!" (Al-Hashr 59:16)

- they were not allowed to leave Madina with their arms

The Prophet (ﷺ) made sure they surrendered their armour
- the Jews went to Khaibar, some as far as Syria
- but 2 of them took their Shahadah, so they were allowed to keep their things

The Prophet (ﷺ) took a lot of booty from them
- but this was for the prophet because there was no fight
- it was surrendered to him, so he divided it at his own discretion

He gave some to some Sahabah
- and spent also on armour
- this incident took place four years after Badr

The invasion of Bani An-Nadeer took place in Rabi' Al-Awwal, 4 A.H. i.e. in August 625 A.D. Almost all the verses of Sûrah Al-Hashr (Chapter 59 -The Gathering) describe the banishment of the Jews and reveal the disgraceful manners of the hypocrites. The verses manifest the rules relevant to the booty. In this Chapter, Allâh, the All-Mighty, praises the Emigrants and Helpers. This

Chapter also shows the legitimacy of cutting down and burning the enemy's land and trees for military purposes. Such acts cannot be regarded as phenomena of corruption so long that they are in the way of Allâh. In this very Chapter, Allâh recommends the believers to be pious and prepare themselves for the world to come and He ends it with a compliment upon Himself and a manifestation of His Holy Names and Attributes. As this Chapter concentrates on Bani An-Nadeer and their banishment, Ibn 'Abbas used to describe it as 'An-Nadeer Chapter'. [Ibn Hisham 2/190-192; Za'd Al-Ma'ad 2/71; Sahih Al-Bukhari 2/574-575]

This was the 2nd Jewish tribe to break their Covenant of Security
- so Allah told you; 2:100

THE COVENANT OF SECURITY WAS BROKEN WHEN THE KUFFAAR PLANNED TO KILL MUHAMMAD ((ﷺ))

Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! the truth is most of them believed not. (Al-Baqarah 2:100)

- Allah said they broke every single treaty they signed
- Allah also told you;

Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn (see V.2:105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud. (Al-Ma'idah 5:82)

- the Jews and mushrikeen will hate you more

<u>THE SECOND BADR</u>

When the Muslims destroyed the power of the Arab-desert tribes and guarded themselves against their evils, they started preparations to encounter their great enemy. A year elapsed since they fought Quraish at Uhud. So it was due time to meet them and start war again in order to determine which of the two parties was worthy of survival. [Fiqh As-Seerah p.315]

- at the battle of Uhud, Abu Sufyan was shouting the names of the prophet, Abu Bakr and Umar
- claiming they were dead, but Umar answered him that we are alive

When the preparations of the idolaters for departure came to an end, Abu

Sufyan went up the mountain and called out: "Is Muhammad [(ﷺ)] among you?" They did not answer him. Then he asked "Is Ibn Abi Quhafah (i.e. Abu Bakr) among you?" They did not answer. He asked again: "Is ‘Umar bin Al-Khattab among you?" They did not answer him; for the Prophet [pbuh] forbade them answering him. He only asked about those three. That is because he and his people knew quite well that the call to Islam depended to a large degree on those men. Abu Sufyan then said: "As for those three, we have relieved you of." ‘Umar could not help but talking, so he said, "O enemy of Allâh, those whom you have just mentioned, I tell you that they are still alive. Allâh has maintained what you hate." Abu Sufyan answered: "The mutilation of your killed is something I did not order it; but it did not displease me." Then he shouted: "Hubal (an idol), let it is sublime!" The Prophet [(ﷺ)] said: "Why do you not reply?" "What shall we say?" They asked him. "Say: Allâh is more Sublime and Exalted and Mightier as well." He said: "Al-‘Uzza (i.e. an idol) is ours but you have no ‘Uzza." "Why do you not reply?" The Prophet [(ﷺ)] said. "What shall we say?" They inquired. He said: "Say Allâh is our Protector, but you have no protector." Abu Sufyan said: "Well deeds! Today is a vengeance for Badr Day. This for that. War is attended with alternate success." ‘Umar’s reply was: "No. They are not the same. Our killed men are housed in Paradise; but yours are in Fire."

Then Abu Sufyan said: "Come on, ‘Umar!" The Messenger of Allâh [(ﷺ)] said: "Go and see what the matter is." He went there. Abu Sufyan asked him: "I beseech you by Allah’s Name to tell me the truth: Have we killed Muhammad [(ﷺ)]?" ‘Umar said: "O Allâh, ‘No’ and now he is listening to your words." He said: "For me, you are more truthful than Ibn Qami’a, and even more reliable." [Ibn Hisham 2/93,94; Za'd Al-Ma'ad 2/94; Sahih Al-Bukhari 2/579]

You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (Al-Baqarah 2:286)

- and told him we have Allah as our Maula but you have no maula
- and your dead are in hellfire but ours are in paradise
- Abu Sufyan then invited the Muslims for a second Badr and the prophet accepted
- we will meet in Badr

In Sha‘ban 4 A.H., January 626 A.D., the Messenger of Allâh (ﷺ) set out to Badr accompanied by one thousand and five hundred fighters and ten mounted horsemen, and with ‘Ali bin Abi Talib as standard bearer. ‘Abdullah bin Rawahah was given authority over Madinah during the Prophet [(ﷺ)]’s absence. Reaching Badr, the Muslims stayed there waiting for the idolaters to come.

- the Muslims destroyed the power of the desert

- the rasul set out with 1,500 fighters and he went to Badr to meet the kuffaar
- this was in Sha'ban for years after the hijrah

Abu Sufyan’s forces comprised two thousand footmen and fifty horsemen. They reached Mar Az-Zahran, some distance form Makkah, and camped at a water place called Mijannah. Being reluctant, discouraged and extremely terrified of the consequences of the approaching fight, Abu Sufyan turned to his people and began to introduce cowardice-based flimsy pretexts in order to dissuade his men from going to war, saying: "O tribe of Quraish! Nothing will improve the condition you are in but a fruitful year a year during which your animals feed on plants and bushes and give you milk to drink. And I see that this is a rainless year, therefore I am returning now and I recommend you to return with me."

- they waited for the kuffaar but they did not expect the Muslim to accept this invitation
- the kuffaar relied that the odds would be against the Muslims
- and since with 313, they managed to defeat them
- what will they do to them with a force of 1,500?
- Abu Sufyan spoke some speech of cowardice and they all went back to Makkah
- they were terrified and so the second Badr did not take place.